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ABSTRACT

The focus of this work is the introduction and description of a quasi-new concept called socio-communication. In chapter 1 the term "socio communication" is defined as "human interaction, among and between different classes of people, by means of verbal and nonverbal expression in day-to-day social situations." In chapter 2 social communication from prehistoric times to the present is summarized. Technology and specialization are discussed in light of the concept of socio-communication. A causal chain is proposed, linking these concepts. The contemporary culture map is split into eight kinds of man, based on posited characteristics and values. Chapter 3 describes the socio-communication among and between the kinds of man, based on inferences from related literature and informal conversations with respected professors in the field of communicology. The final chapter suggests several possible solutions to gaps in contemporary socio-communication. (EE)

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SOCIO-COMMUNICATION

A Thesis

Presented in Partial Fulfillment of the
Requirements for the Degree Master of Arts

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by

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Those named above and the author must share in the strengths of the thesis; the latter, however, must assume full responsibility for its weaknesses.

DEDICATION

To my parents.

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CHAPTER I.

INTRODUCTION

Nature's prize for man is that ability which allows other men to know what he thinks and feels. His magnificent intelligence imparts this skill; for it is probably close to the truth to say that the most obvious manifestation of man's superior brain is his faculty to communicate with other men. And it is precisely because he possesses this faculty that man resides on a higher plane of existence than any other organism.

The gift is man's, and what he does with it, of course, is ultimately dependent upon this intelligence. If man has the ability to communicate, then he also has the ability not to communicate. These abilities can save him or destroy him. He can decide to pursue the path of negotiation, or he can decide to push the red button, signaling a life-ending holocaust. This last decision constitutes an act of communication too.

This is all to say that if this power of communication can affect man's destiny in such prodigious ways, then it is relevant to his every

bold stroke, his every insignificant gesture. Thus, it appears that communication is an "omnirelevant" concept, touching all parts of the human enterprise.

Omnirelevance would seem to suggest bigness and importance. Communication's apparent pervasiveness as a field of study implies the existence of smaller, more specialized sub-fields of different kinds of communication, some more relevant to the human experience than others. There is the study of mechanized mass communication—radio and television; the study of political communication; the field of consumer communication—advertising, to name a few. This thesis, however, is concerned with that genus of communication which seems the most human, a concept which will be referred hereafter as "socio-communication."

Definition of terms

One should be certain some other writer had not previously signified the same idea by another name. Since that may not be the case here, the term socio-communication is really a hybrid—half-new, half-old.

By "socio," the new part, is meant "occurring in social situations," or more specifically, "relating to particular classes or kinds of people in day-to-day situations."

"Communication" is the old part. Lundberg expounds

on communication in this way:

We shall use the word communication, then, to designate interaction by means of signs and symbols. The symbols may be gestural, pictorial, plastic, verbal, or any other which operate as stimuli to behavior which would not be evoked by the symbol itself in the absence of special conditionings of the person who responds. Communication is, therefore, a sub-category under interaction, namely, the form of interaction which takes place through symbols.¹

Or more concisely posited by Weaver, "The word communication will be used here in a very broad sense to include all of the procedures by which one mind may affect another..."²

A combination of the two ideas might then yield as a definition for socio-communication: "Human interaction, within and between different classes of people, by means of signs and symbols, in day-to-day, informal social situations."

Four other terms must be contended with as well in the thesis. One of these is "human-ness." By this concept is meant those attributes which mark man human—his emotions, intelligence, foibles. Perhaps one can think of this idea as anathema to what sometimes appears as the dehumanizing influence of the rush of technology and mechanization.

¹George Lundberg, Foundations of Sociology (New York: The Macmillan Company, 1939), p. 253.

²Claude E. Shannon and Warren Weaver, The Mathematical Theory of Communication (Urbana: University of Illinois Press, 1949), p. 95.

Finally, the terms "intellectual man," "social man," and "functional man" become relevant later in the work. The intellectual man is conscious of his superior mentality and utilizes this mentality to achieve his ends. The social man chiefly values interaction with other men, while the functional man principally values usefulness to the society. Hopefully, images of these men will become more defined in the next chapter.

Genesis of the study

Because communication is too often bad instead of good, feeble instead of effective, ignored instead of heeded, mis-understood instead of comprehended, it may be more nearly the case to consider communication an obvious symptom of man's superior mentality, rather than a manifestation of his intelligence. In addition to those already listed, an infinite number of other dipoles could conceivably be applied to describe the different kinds of human communication. Types of human communication are as diverse as the human beings who are doing the communicating. Thus, it is clear that communication is doing its part to contribute to the magnificent complexity of life.

One of the ways in which man imposes order on what appears to be an increasingly disorderly and all too-complex world is to label these diverse kinds of

men, and then to categorize them according to some personal set of criteria. In a study of political communication, for example, one may label prominent senators as "conservative" or "liberal," according to their position on the Vietnam War. And this search to unearth orderliness out of a rubble of chaos represents one of the goals of this work—categorization of different kinds of contemporary man into neat, little cubicles, and the attendant categorization of the different types of socio-communication each employs.

Numerous efforts already have been undertaken to categorize man into his different types, based on given criteria. Despite human communication as an omnirelevant concept touching everyone and everything, human communication, or in this case socio-communication, never has been the focus of these efforts. Thus, the need to deal with an all-important concept in a meaningful and novel way represents another impetus for this study.

Finally, there appears to be a singular paucity of literature relevant to this concept of socio-communication. Few writers seem concerned with it. Socio-communication, or what and how different classes of people communicate in informal situations, begs for attention.

But perhaps the most significant stimulant for this effort is the writer's need to be creative. For in any very personal, intellectual endeavor, the sense of creativity looms large. In this case, the product of this endeavor, while not completely novel, is at least "half-new."

Statement of the problem

As such, all creative endeavors entail a multitude of problems. The central problem is represented by the basic design of the work: to step back and objectively take a macroscopic picture of human communication among and between different socio-cultural groups in the contemporary cultural topography.

Comment on related literature

This thesis represents the embodiment of many ideas, but three stand out from the rest: (1) categorizing contemporary man; (2) the socio-communication of contemporary man; and (3) the problems inherent in the communication occurring within and between these categories.

(1) Categorizing man. For the purposes of this work, perhaps one must look outside the study of communication to uncover the most relevant ideas proposed on this first concepts. Anderson and Sharpe, both professors of marketing, have split the contemporary socio-cultural map five ways. In drawing

a picture of this map, they begin in this way:

The accelerating pace of change today is so rapid that most individuals are unable to accommodate to it...Society seems to have reacted to the "fire storm of change" in different ways. At least five major segments of society can be identified, each with a different set of responses: the Traditionalists, Anarchists, Liberated, Reformers, and the Counterculture. They represent significant social movements...³

(2) Socio-communication. While there have been extensive studies conducted concerning the social and behavioral aspects of communication, mass media and the electronic forms of communication seem to be in vogue at this time. However, the thesis will concern itself basically with those social and behavioral aspects just mentioned, along with technology and specialization. In this light, Ruesch comments:

In technological civilizations...the older generation lives spatially and temporally apart from the younger one so that its influence is reduced;...the intellectuals usually are outside "the establishment" and have difficulty to reach the countless thousands who work inside large-scale social organizations...Under these circumstances, learning is fragmented, the symbols change, the interpretative schemes are not shared and correspondence of views is difficult to establish.⁴

³W. Thomas Anderson, Jr. and Louis K. Sharpe, "The New Marketplace," Business Horizons, August, 1971, p. 43.

⁴Jurgen Ruesch, "Technology and Social Communication," in Lee Thayer, ed., Communication Theory and Research (Springfield, Ill.: Charles Thomas, 1967), p. 467.

(3) Communication problems within and between the groups. C.P. Snow could have easily been cited as being relevant to the two foregoing concepts as well. In The Two Cultures, he separates the intellectual world into opposing camps: the scientists and the non-scientists. While this thesis addresses itself to other worlds as well, Snow's comments on the effects of the apparent lack of communication between the two factions seem appropriate:

Between the two a gulf of mutual incomprehension—sometimes...hostility and dislike, but most of all lack of understanding. They have a curious distorted image of each other.⁵

Obviously, other sources also relate to these three ideas, but perhaps not as directly. These writers will be cited as the thesis unfolds.

Organization of the thesis

In scope, this work is both descriptive and prescriptive. Chapter II describes the past and present culture mix, and splits the present socio-cultural map into eight cubicles of man. Chapter III depicts socio-communication within and between the cubicles. Chapter IV prescribes possible solutions to problems inherent in that socio-communication or

⁵C.P. Snow, The Two Cultures: A Second Look (Cambridge University Press, 1965), p. 4.

lack of it. Chapter V concludes the thesis by summarizing what has gone before and points out the limitations of the study.

CHAPTER II.
SOCIO-COMMUNICATION AND EIGHT CUBICLES OF
CONTEMPORARY MAN

Man seems to have a curiously detached way of writing and thinking about himself, as if he were somehow inhuman. To many people, for example, the field of communication, an essentially human-centered discipline,⁶ connotes the idea of mass-communication through the machines of communication—telephone, television, radio. The person is of secondary importance in the process. Aranguren⁷ and Cherry,⁸ both of whom write on human communication, invariably also turn to non-human communication in their respective works. Even human communication theorists, in studying the communication situation, resort to essentially non-human terms like "transmitter" and "receptor" to describe the process.⁹

⁶Darlene Podrorski, Implications of Humanistic Psychology for Speech-Communication, M.A. Thesis, Ohio State University, 1971, pp. 1-2.

⁷J.L. Aranguren, Human Communication (New York: McGraw-Hill Book Company, 1967).

⁸Colin Cherry, On Human Communication (Cambridge: The MIT Press, 1966).

⁹For example, see Theodore Clevenger, Audience Analysis (New York: Bobbs-Merrill Company, Inc., 1971).

Another example of the detached way man has of thinking about himself is the now all-too-familiar idea of "body counts." Still another instance of this dehumanizing of man by man is performed in the field of marketing, as mentioned previously. Man is constantly being segmented and cordoned off from other men to facilitate the marketer's job. In these instances at least, writing and thinking of people as human beings seem anathema to man.

Though such is not the goal of this thesis, perhaps it contributes to the dehumanizing process. For this chapter concerns itself principally with separating contemporary American man into eight segments, based on particular value structures. To do this, it will be necessary to discuss past and present cultural landscapes, the rationale being that in order to discuss contemporary man in a meaningful way, it may be prudent to determine where he came from. The central perspective will be human communication and how it has been affected by technological influences.

Man and his communication—the early years

Though the origins of human communication and the development of language shall remain a mystery, Gordon perhaps tries to clarify this early time in man's history:

Man speaks for a while (how many...thousands of years, we are not sure) until somehow, and

almost invariably, wherever he speaks he feels an urge to preserve what he says in a manner less uncertain than the primitive method of verbal messages. He invents written language: one of two types. He either finds a pictorial equivalent for each of the sounds he makes...or he develops pictograms which...describe the object of his speech.¹⁰

The paintings of bulls on the walls of the caves at Altamira, Spain, possibly can serve as a convenient place from which to begin. Perhaps this is what Gordon had in mind when he referred to pictograms. The pictograms seem to suggest the possibility that early man was not verbally inclined. Rather than use words to communicate, he probably relied heavily on gestural communication, as well as pictorial modes of communication.

Life was simple then and communication probably was too. Little or no social structure probably existed in this ancient period of man's cultural development to impose barriers on or inhibit socio-communication in a significant way. Perhaps it is best to conclude this "mystery" by turning to Berlo:

Man gradually created language in order to express his meanings to himself and others, to get other people to have the same meanings, and to make responses that increased his ability to affect.¹¹

¹⁰George Gordon, The Languages of Communication, 1969, p. 99-100.

¹¹David Berlo, The Process of Communication (New York: Holt, Rinehart, and Winston, 1960), p. 173.

Man and his communication—the middle period

By "middle period" is meant the years of the Renaissance and Industrial Revolution. Both introduced diversity upon a world that was theretofore relatively simple. The Renaissance affected the arts inasmuch as new ways of communicating were being refined—painting, sculpture, architecture. It is possibly at this time that Snow's "two cultures" concept, not to become vogue for several centuries, was born. Probably the seeds of this great schism were planted around the seventeenth century. Thus, at least two great groups were beginning to be formed in the social structure: the scientist and the non-scientist.

But the advent of the Industrial Revolution, particularly, caused society to become stratified. Nascent fragmentation of the social structure did much maturing during this period. Three major social classes were extant at this time: the upper or ruling class, the middle class, and the lower class. Not surprisingly, as Ruesch points out, interclass or vertical communication was far less frequent than intraclass or horizontal communication.¹² Thus, diversity in social structure appeared to impose barriers

¹²Jurgen Ruesch, "Technology and Social Communication," in Lee Thayer, ed., Communication Theory and Research (Springfield, Ill.: Charles C. Thomas, 1967), p. 453.

on and inhibit socio-communication.

However, there also were other changes affecting communication.

...revolutions in transportation and communication that preceded and accompanied the Industrial Revolution... After 1789, transportation...was transformed by the development of a new type of horse-drawn coach, which together with all-weather roads dramatically reduced the time it took to travel from place to place.¹³

Perhaps McLuhan's concept of the "global village," a place where the tools of mass media bring people closer together, had its roots in the time of the Industrial Revolution.¹⁴ In other words, while diversity moved people further apart, improved transportation brought them closer together. Thus, socio-communication became more difficult and easier at the same time. Perhaps this situation is somewhat analogous to the antithetical concepts of McLuhan's integrated world view, which allows for easier human communication, and the fragmented world view, which makes such communication more difficult.

Attendant upon man's technological and scientific knowledge brought on by the Industrial Revolution was, naturally, an information explosion. Since there

¹³Victor Ferkiss, Technological Man (New York: George Braziller, 1969), p. 47.

¹⁴Marshall McLuhan, Understanding Media (New York: McGraw-Hill Book Company, 1965), p. 358.

was more to learn and know, commonalities of topics in communication probably were reduced, thus making effective and meaningful socio-communication more difficult. In this connection, Durkheim discusses the collective conscience and how division of labor within a society affects such commonalities.¹⁵ Perhaps it was with this diminution of commonalities that specialized languages began to develop.

The massive sweep of technology and diversity was thus begun during the period of the late Renaissance and early Industrial Revolution. Life was becoming more complicated and communication a trying experience, especially in the case of interclass communication. "In summary, then, one can say that the older civilizations were built upon face-to-face communication."¹⁶

Man and his communication—the present

Where is man now? He appears to be existing in a world he has largely created and may not want. Essentially, what is being dealt with here is "...man's sense of estrangement from the world he himself has made or inherited."¹⁷ The task now is to determine the

¹⁵Emile Durkheim, The Division of Labor in Society (New York: The Free Press, 1933), pp. 70-111, 147-174.

¹⁶Ruesch, "Technology and Social Communication," p. 455.

¹⁷E. Josephson and M. Josephson, Man Alone (New York: Dell Publishing Company, 1962), p. 10.

the nature of that world.

Its nature appears to be that of cross diversity, borne out of the rush of the new technological culture and its progeny, specialization.¹⁸ This is the age of the machine, and if machines are the lords of the contemporary culture, then the omniscient machines, computers, are its serfs. As McLuhan relates that Gutenberg's printing press was a primary catalyst to cultural change,¹⁹ then the computer has helped to alter the contemporary culture mix. And computers are intimately bound up with communication too, as man speaks to them in F O R T R A N and they respond in kind with read-outs. What they take away in jobs, they add by enriching the vocabulary.²⁰ Cybernetics, entropy, ergonomics, for example, represent a curious meld of the new quantum mentality with the old verbal one.

Computers and other machines have allowed the businessman, engineer, and student to specialize. The businessman of twenty years ago was a kind of "mini-Renaissance man," performing more than one function.

¹⁸Alvin Toffler, Future Shock (New York: Random House, 1970), pp. 303-325.

¹⁹McLuhan, Understanding Media, pp. 157-164.

²⁰For an interesting account on the jobs machines eliminate, see Computers and Society, in George Nikolaieff, ed., (New York: H.W. Wilson Company, 1970), pp. 140-148.

Now the computer has released him from his several jobs at which he performed well and permitted him to perform spectacularly at one.

The engineering sciences are increasing in number and so, naturally, are engineers. Disciplines of study in education are increasing also, owing to the new information explosion. But when the businessman, student, and engineer tire of specializing at their respective jobs, the computer, by working autonomously, releases them to go home to specialize in their favorite forms of recreation, which, of course, are increasing in number too.

Four trends, created by the rush of technology, appear to be making their presences felt in important ways in the contemporary American cultural topography and on the social consciousness: (1) a new trend toward diversity; (2) a trend toward specialization; (3) a trend toward fragmentation; and (4) a trend toward mechanization. The problem now is to step back, look these trends in their collective eye, and try to discern how human communication has benefitted (or suffered) from their impact on society. While the trends will be discussed separately, clearly they are all intimately related.

1. Diversity. As if it were not enough for America to be a melting pot, it is now true, more than

ever before, that she is a diverse melting pot. Technology has created more things to do, more things to learn and know, more things to remember. There are more things to talk about, and with the boom of the population explosion, there are more people with whom to talk. At this juncture, perhaps something of an inverse ratio relating the concepts of information overload and effective socio-communication can be suggested: it appears that as the amount of information tends to increase, the possibility that effective communication can occur tends to decrease.

The concept of empathy becomes relevant here also with respect to the population explosion.

For example, many communication situations are multi-personed...In group discussion... we have to take several people into account at any given time. With the addition of each additional person to a communication situation, we increase the role-taking complexities. As group size increases, empathic accuracy decreases.²¹

Thus, the two explosions of information and population appear to be injurious to the health of meaningful socio-communication in the new diverse culture.

2. Specialization. Specialization appears to be one of the offspring of technology. In no institutions has the wave of specialization hit more intensely than in business and educational organizations, for it is

²¹Berlo, The Process of Communication, p. 134.

true that "The participant in a modern social organization is a specialist."²² Division of labor is obvious, especially in business, where each man performs his own special task in his own private, little cubbyhole.

The "cubbyhole man" seems to be the innocent victim of specialization. Because workers are often separated from one another by their office cells, interaction between them probably is not considerable. Lack of social interaction, naturally, gives rise to lack of socio-communication of any kind. In this respect at least, specialization has curtailed meaningful human communication.

But there appears to be another problem associated with specialization as it affects communication. Because workers are generally separated according to task, they naturally tend to develop their own specialized and personalized ways of talking about what it is they do. Consequently, effective socio-communication, at least on the job, appears seriously threatened by such specialized jargons. Chase comments: "...every American belongs to one or more sub-cultures, depending upon his occupation, income and antecedents.

²² Quesch, "Technology and Social Communication," p. 456.

A doctor's patterns are different from those of a taxi-driver or a boiler maker."²³ Presumably, ways of socio-communicating are subsumed under the "patterns" of which Chase speaks.

3. Fragmentation.

As specialization continues, as research extends into new fields and probes more deeply into old ones, as the economy continues to create new technologies and services, subcults will continue to multiply...Specialization means a movement away from sameness.²⁴

There seems to be a vaguely indescribable sentiment which presently abounds in this country that life is complex and complicated, that "...society bombards the individual with a swirling, seemingly patternless set of alternatives..."²⁵ Perhaps one of the reasons for this over-complexity is the proliferation of the subcults of which Toffler speaks. He indicates that one of the other trends, specialization, is hugely responsible for these bountiful alternatives of subcults. Diversity and specialization contribute to splintering contemporary man's personality in numerous ways. One of these ways is the surfeit of value structures presently offered him. Indeed, modern man in America can literally choose into

²³ Stuart Chase, The Power of Words (New York: Harcourt, Brace, and Company, 1953), p. 83.

²⁴ Toffler, Future Shock, pp. 287-288.

²⁵ Ibid., p. 307.

which cubicle he would like to fit by placing value on particular ideas or ideals.

Such value-centered subcults probably attain a degree of homogeneity to permit them to develop their own localized and specialized jargons. Obviously, the greater the number of these subcult "tongues," the more difficult becomes meaningful socio-communication, both at work and at play. Perhaps one can suggest that the more strongly held the values, the more homogeneous the group, the more localized the language, thus making intracubicle communication easier and intercubicle communication more difficult. A model based on suggested value choices will be posited later in this chapter.

4. Mechanization. Despite McLuhan's sanguine concept of the interrelated world brought about in part by the electronic media, Ruesch, for one, points out some of the more detrimental effects the machine age has had on human communication. Communication used to be face-to-face; now communicators may be far apart, thus reducing the human quality of the act.²⁶ Machines such as the telephone have been responsible for this new age of "far-away communication." But possibly a more serious consequence the machine has had for communication is that "...messages are separated from

²⁶ Ruesch, "Technology and Social Communication," pp. 45-458.

the persons from whom they emanate; therefore messages can be manipulated and distorted."²⁷

It appears that the coming of the machine age has affected socio-communication in still a more profound way. The machine possibly has gone a long way in creating a rift between the two cultures by quaking the very ground on which these two great groups of intellectuals walk. At this point, the concept of cultural lag will be injected into the discussion, which Ogburn says, "...occurs when one of two parts of culture which are correlated changes before or in greater degree than the other part does, thereby causing less adjustment between the two parts than existed previously."²⁸ The culture freaks of the Renaissance primarily were the embodiment of what today is the non-scientist. In other words, the cultural lag of five hundred years ago favored the arts and humanities over the sciences. Now all that appears to have changed. With the quick arrival of the machine and technology, the scientist appears to have the upper hand. And because the sciences have outstripped the arts and humanities with respect to rate of change, the schism between these two great intellectual

²⁷ Ibid., p. 458.

²⁸ William F. Ogburn, On Culture and Social Change (Chicago: University of Chicago Press, 1964), p. 88.

camp appears to be an ever-widening gulf, threatening the very fibre the socio-communication occurring within the intellectual world, and there exists a chasm of mutual suspicion and distrust because of this lack of communicative interaction.

To conclude discussion of the trend toward mechanization and its effects on socio-communication, it may be well to note one interesting perspective on the difference between the nature of man and the nature of machine:

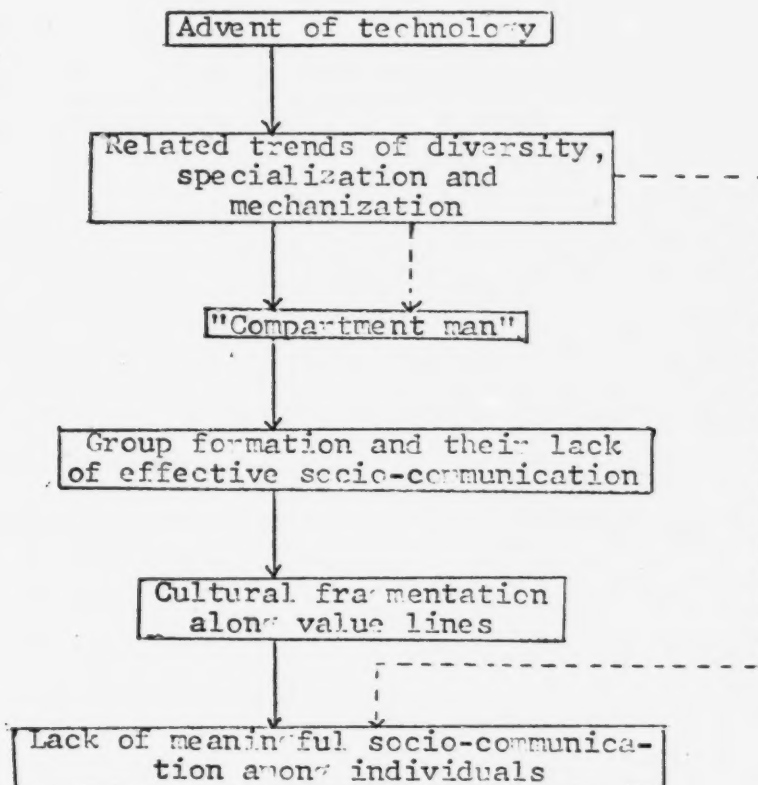
...what cannot be loved by one who can love, and what cannot love what can be loved, are less than human, no matter how much they look and behave like men. Machines fail on both counts...They are, in short, not human, and thus cannot be said to have selves or minds, rights or responsibilities.²⁹

Man, then, is presented with a puzzle. For while the technology imparts an easier way to live his days, it impinges on his inalienable right to his humanness. Mass communication brings men closer together, but once within speaking distance, they find meaningful communication an arduous venture, maybe not worth the effort. The machine gloriously works for man, but just as cruelly works against him at the same time, and everywhere man cries against this dehumanization. The eroding of man's socio-communication perhaps offers some justification for his cry.

²⁹Paul Weiss, "Love in a Machine Age," in The Human Dialogue, F.W. Matson and A. Montagu (eds.), (New York: The Free Press, 1967), p. 69.

The erosion of socio-communication—a causal chain

The four trends on the contemporary culture map, intimately bound up with each other, probably inhibit meaningful socio-communication. A causal chain presented graphically below shows how effective socio-communication may be slowly dying. A verbal explanation follows the diagram.



"The Erosion of Socio-Communication"—
A Causal Chain



'gives rise to'

Figure 1.

1. Advent of technology. The coming of the technological age and its profound effect on the contemporary cultural scene was discussed in the last few pages.

2. Trends of diversity, specialization, and mechanization. These trends too were discussed in the foregoing pages, as were their possible effects on human communication.

3. "Compartment man." The wash of increasing specialization and diversity appear to give rise to a being who will be referred to as "compartment man." Man seems to be gradually assuming the masque of a compartment man, existing within one of numerous social, political, and cultural niches or cubicles, in which he occupies his own small compartment. Perhaps one can liken the unit, i.e. the aforementioned cubicle, to an impervious, strong-walled building, and the sub-unit, i.e. the aforementioned compartment, to a sound-proof booth within that building. The implication for the concept of socio-communication is clear: there appears to be minimal socio-communication within and between cubicles (groups) and compartments (individuals).

4. Group formation and their lack of effective socio-communication. Once the compartment man perceives others to be residing in compartment similar to his own, the compartment men will band together and begin

to form fairly homogeneous groups. But once differences are perceived between the different groups, the malaise of non-communication appears to set in between such groups.

5. Cultural fragmentation along value lines. Then, because of individual differences and different value structures and value perceptions, this lack of communication between groups appears to give rise to the fragmentation of groups into various culture cubicles. (The process by which the fragmentation occurs will be proposed in the next section).

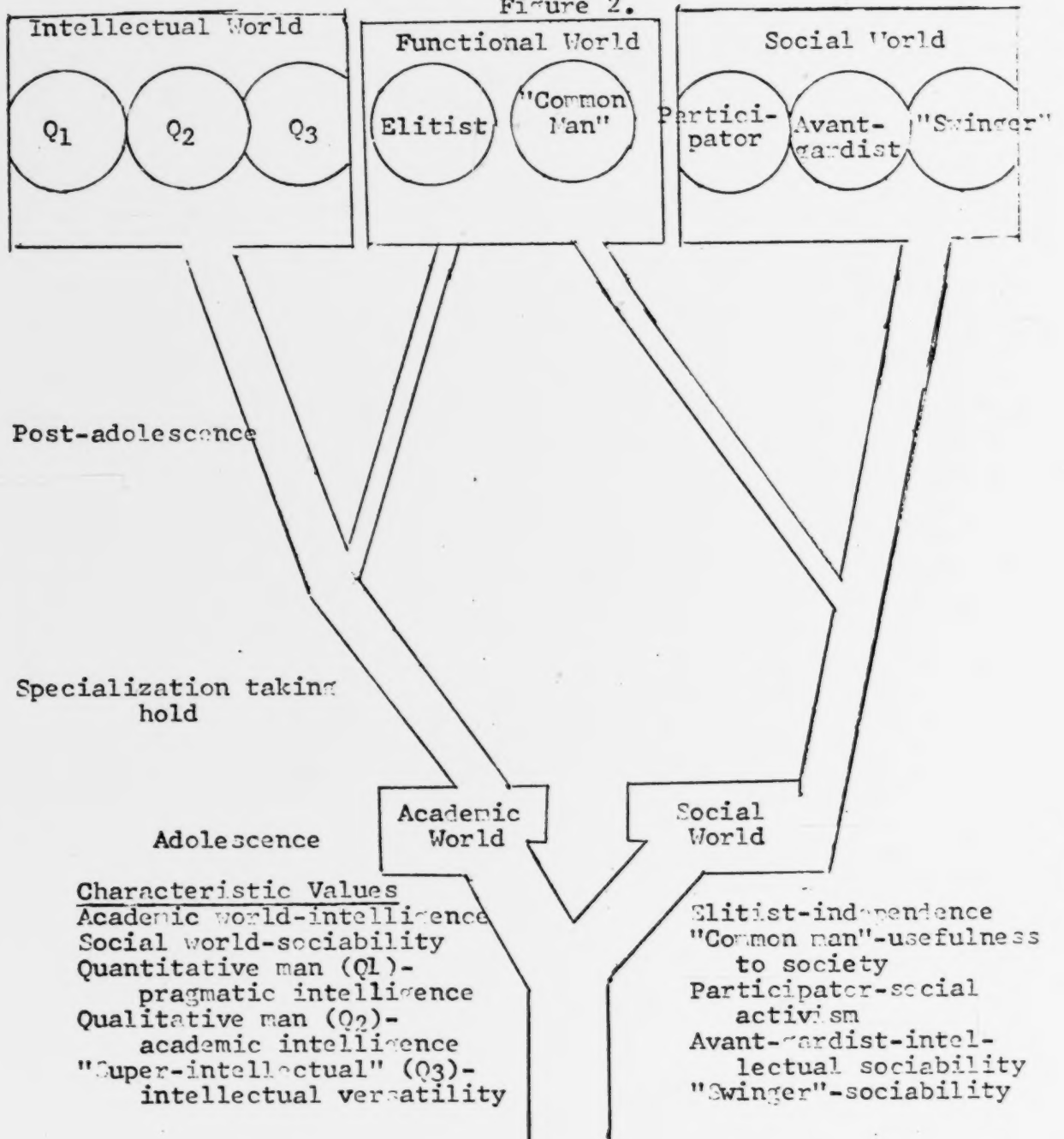
6. Lack of meaningful socio-communication among individuals. Finally, the compartment man, made possible by the technological culture, arises once more to cause breakdowns in communication between individuals. Technology makes the contemporary man specialize more than ever before; consequently personal jargons become similarly specialized, so that meaningful socio-communication between individuals seems to become more difficult than in less specialized times.

Eight cubicles of contemporary man—a model

Again, ideas are first presented graphically, followed by a verbal presentation intending to show the result of the cultural fragmentation of modern man in America .

"A Proposed Model of Cultural Fragmentation
of Contemporary Man."

Figure 2.



Man seems most like other men when he is very young. This similarity is probably basically bound up with educational and social values: for example, he tends to dislike school and the opposite sex. But somehow, either through the natural maturing process or the marked manifestation of individual differences, it seems that the young person begins to go his own way once adolescence is reached where these two values are concerned. Some look around and find out that they are somehow smarter than most others, and thus place value on high academic performance. After all, despite the apparent gradual disappearance of traditional values in current society, intelligence (or the ability to learn), as a value to be prized, stubbornly refuses to be budged from the traditional value sphere, and in fact "...intelligence and inventiveness...are values that will probably be in the ascendant for many years ahead."³⁰ Others discover they are better-looking or somehow more personable than most of their peers. Thus, they drift into what might be called the social world. The two great categories of academic man and social man, at least on the adolescent level, often possess a peculiar mutual exclusivity. Generally, though

³⁰Nicholas Rescher, "What Is Value Change," in N. Rescher and E. Baier (eds.) Values and the Future (New York: The Free Press, 1969), p. 84.

of course not always, man is either one or the other.

With the college experience, or at least the experiences encountered during these years, the values of intelligence and sociability lead most down obviously divergent paths. To a large extent, the adolescent academic man tends to remain in that culture world, which will now be referred to as the "intellectual world" (to denote the idea of a more rigorous type of mental activity). The same probably is true of the social man; he will tend to stay in his sphere. But the sophistication of college life presents some new alternatives. Now the academic man must decide whether he will specialize in the sciences or the arts, in the quantitative disciplines or in the qualitative disciplines. Here, quantitative disciplines refer to those subject areas whose orientation is essentially toward the number-thinker:

Mathematics	Computer Science
Statistics	Engineering
Business Administration	Physical Sciences

The qualitative disciplines refer to those spheres of learning whose orientation is toward the verbal-thinker:

English	History
Speech-communication	The arts
Philosophy	Social Sciences

It is sometimes convenient to clarify this point of separation if one notes the nature of the intellectual

stance assumed by the quantitative and qualitative man, respectively. Machlup, in sizing up the differences between the quantitative disciplines, which he calls the natural sciences, and the qualitative disciplines, which he calls the social sciences, says: "...the social sciences have a requirement of 'subjective interpretation of value-motivated actions' which does not exist in the natural sciences."³¹

A very small and elite cubicle holds the man who is equally comfortable with numbers and words. He will be called the "super-intellectual."

But the non-intellectual man must find a home as well during these years. In the contemporary culture, perhaps one can note three kinds of social man. One of these has been here all the time and this cubicle has not changed significantly in composition for decades. He is the social "swinner." Another cubicle in the social world contains the social participator, i.e. the social and political activist. The third social cubicle holds the avant-gardist, the "intellectual type" of social man.

And finally, a place must be found for the functional

³¹Fritz Machlup, "Are the Social Sciences Really Inferior?" in G. Levitas, ed., Culture and Consciousness (New York: George Braziller, 1967), pp. 211-212.

man, the man who is characterized by the value of usefulness to society. There appear to be two kinds of man—the "common man," characterized generally as the blue-collar worker, and the elitist, characterized generally by the white-collar worker, or professional man.

Thus, it appears the "big picture" of cultural fragmentation of modern American society along different value lines contains three different culture worlds: the intellectual, functional, and social worlds. In addition, these worlds contain eight splinter cubicles: the quantitative, qualitative, and super-intellectual, belonging to the intellectual world; the participator, avant-gardist, and swinner cubicles, contained in the social world; and the "common man" and elitist, belonging to the functional world. Naturally, while it is possible to possess some of these different values, generally man can be characterized as belonging primarily to one or another of these cubicles.

Characterization of the cubicles—the intellectual world

1. The quantitative man. Quantitative man will be referred to as 'Q₁' for short. He can be characterized most readily by the ideas and disciplines he studies. He is the physicist, mathematician, computer scientist, and engineer. The more academically

sophisticated of businessmen also seem to fit in here, i.e. the accountant, corporate head, etc. They are all characterized by the value of pragmatic intelligence, suggesting that they are intellectually inclined in a way that can potentially be useful to the society in which they live. And they are all "number thinkers," who are more at home with quantifiable concepts than verbal ones. Given a choice, they would rather deal with numbers than words. Since most men in the Q₁ cubicle have been spawned by the new technology, it is easy to see why they appear to be held in fairly high esteem by the rest of society. The reason for this seems to be twofold: (1) that technology appears to hold the upper hand in the game of cultural lag, and (2) that their contribution to society tends to be a visible one—the rocket to the Moon, the computer, the latest bridge.

2. The qualitative man. He will be referred to as Q₂. Again, perhaps the easiest way to draw a caricature of this intellectual cubicle is to note the nature of the work Q₂ performs. He may write, be intimately involved with the social sciences in some way, or teach. But in some way or another, he seems almost always to be immersed in some type of creative activity. Q₂ is characterized by his placement of value upon academic intelligence, connoting the idea of a

more creative mentality and seen as perhaps being less practical (useful to society) kind of mentality. He is the verbal thinker, as distinguished from the numerical one, Q₁. He is the humanist who sometimes inveighs against the technological rush. Perhaps he engages in this vilification because his contribution to contemporary society is not as noticeable as Q₁'s. This is because he is often found within the walls of academe, and therefore may represent something of "the invisible man" to the rest of society.

3. The super-intellectuals. He shall be known, not surprisingly, as Q₃. This infinitely tiny and marvelously elite cubicle houses those who place value principally upon a kind of intellectual versatility. In other words, they are equally at home with numerically and verbally oriented concepts and disciplines. Eminent scholars like C.P. Snow belong here, i.e. the scientist and artist wrapped into one. Q₃ constitutes the true, modern-day Renaissance man, for which Ingraham valued striving when he said: "...I frankly advocate a cause—the cause of broad intellectual interests..."³²

Characterization of the cubicles—the social world

4. The social participator. He seems to corre-

³²Mark Ingraham, "The Omnivorous Mind," The Speech Teacher, 11, (1962), p. 193.

spond roughly to Anderson and Sharpe's embodiment of the Anarchist:

The Anarchists are volatile, vocal, rebellious and sometimes revolutionary products of affluent middle Americans. Apparently rootless yet anchored to the symbols of change, contemporary causes find ready exponents among the Anarchists.³³

Here, they are characterized by their placement of value on social and political activism. They appear obviously anti-traditional in life style, and though small in number, the participators are highly visible (or audible) to the rest of the socio-cultural structure.

5. The social swinner. He has been present for a long time, as was mentioned previously, and corresponds roughly to early, adolescent man. Both value sociability. One might consider him the "night man" for that is when he is most visible.

6. The avant-gardist. This particular cubicle is characterized by the value of intellectual sociability, connoting the idea that the avant-gardists approach sociability with a higher 'intellectual sense' than does the swinner. They are the beautiful people, liable to be members of the jet set. This then is "...a small but affluent, cosmopolitan, and highly visible group...who...have become arbiters of what is 'in'"³⁴

³³ Anderson and Sharpe, "The New Marketplace," p. 48.

³⁴ Ibid., p. 49.

Characterization of the cubicles—the functional world

7. The common man. This culture cubicle is represented by the image of the blue-collar worker, who places value on usefulness to society. "They fill the intermediate and lower occupational and socioeconomic strata, and the bars, bowling alleys, and stadiums on week-ends."³⁵ Perhaps this is too crude a picture, however this cubicle appears to be the largest of the eight in terms of quantity. Both Q_1 and the common man are seen as useful to society, only Q_1 designs the bridge, and the common man builds it.

8. The elitist. This cubicle appears to be represented by the white-collar worker and professional man or woman. He places value on independence, chiefly on the job. This is a relatively heterogeneous cubicle whose members constitute the upper-reaches of the socio-economic strata.

The American male who wears a button-down collar...probably also wears wing-tip shoes and carries an attaché case. If we look closely, chances are we shall find a facial expression and brisk manner intended to approximate those of the stereotypical executive.³⁶

Man, then, has come a long way—from the caves in

³⁵Ibid., p. 47.

³⁶ Toffler, Future Shock, p. 307.

Spain to neat, little cubicles. In the process, perhaps he has become somewhat dehumanized by the deluge of technological achievement. And it seems strangely ironic that, while this chapter may have made an insignificant or even small contribution to that process, the next discusses one of man's activities which marks his human-ness—socio-communication.

CHAPTER III.

SOCIO-COMMUNICATION WITHIN AND BETWEEN THE CUBICLES

'...the whole is greater than the sum of its parts' is misleading and invalid when applied to social organizations. This axiom assures that the 'parts'...can be aggregated and added as a quantitative ensemble. But the so-called 'parts' of a system or organization are its highly differentiated components and participants, each of which has specialized...activities whereby the whole is generated and maintained.³⁷

Borrowing gingerly from mathematics, one might say that the breaking down and the putting back together again of the social structure is not commutative. In other words, while one can, in his imagination, break down society into its component parts or cubicles (in this case), the parts, when then added back together, do not yield the same product one had when one began the process. It is a kind of jigsaw puzzle without solution.

But while one has the parts or cubicles at his disposal, one may as well take advantage of the situation by trying to examine: (1) what goes on in each

³⁷Lawrence K. Frank, "The Need for a New Political Theory," in Daniel Bell, ed., Toward the Year 2000 (Boston: Houghton Mifflin Company, 1968), p. 183.

cubicle among its members, and (2) what relationships can be discerned between the various cubicles. If one happens to be interested in socio-communication, then one examines how and what people are saying to one another among or within each cubicle and between the cubicles.

It is clear, then, that what will be dealt with here is both style and content. They will be discussed separately, though it is probably accurate to say that "...style is...related intimately to content or what is communicated...Vary style and you will vary content slightly or greatly, inconsequentially or seriously."³⁸

Finally, the stance one must assume in this small venture is of he who can observe others in a detached way while they are involved in one of life's intimacies: the act of socio-communication. Perhaps it would be wise at this juncture to keep in mind that socio-communication appears to be a listener-centered concept, rather than a speaker-centered concept. To Miller, for instance, a mand is speaker-oriented; a tact, which is a comment about the world, is listener-oriented. Thus, it would appear that the concept of socio-communication is analogous to Miller's tact.³⁹

³⁸ Gordon, The Languages of Communication, p. 194.

³⁹ George Miller, Language and Communication (New York: McGraw-Hill Book Company, 1951), p. 166.

Socio-communication within the cubicles—the intellectual world

1. Quantitative man (Q_1). Once, when discoursing on the subject of experimentation, a distinguished marketing professor, known to bring a distinct quantitative orientation to his work, remarked that he would get 'nervous' whenever he would see too many words in the body of an experiment.⁴⁰ While Q_1 may or may not be the most nervous of the cubicles, he perhaps is one of the least verbal.

Albert Einstein, a quantitative genius, was evidently not a 'word thinker' as a young man. Rather laconic, he most likely thought in concepts, an ability which was to permit him to conceive of his relativity theory.⁴¹

These two examples may help to shed some light on how quantitative man communicates in his own cubicle. If Q_1 is relatively non-verbal, then possibly he is a relatively weak communicator within his own group. However, another alternative, expressed by an eminent communicologist, suggests that he may be an extremely effective communicator within his own 'crowd.' He posited that quantitative man—the engineer,

⁴⁰View expressed by Dr. Frank Bass, professor of marketing, Purdue University, in a lecture given at the Ohio State University, March 1, 1972.

⁴¹Walter Sullivan, "New York Times," March 27, 1972.

scientist, mathematician, has developed a highly specialized and technical language which he uses to describe his technical manipulations. To be sure, the concept of technicality implies preciseness. If this be true, then at least among his own kind, Q_1 may indeed be an effective communicator.⁴²

But technical communication also implies non-emotional communication, which may also contribute to precision of meaning. Usually, it would seem that emotion tends to inhibit effective communication, both within and between groups. Thus Q_1 appears, in style at least, to be a precise, technical, and non-emotional communicator.

Now that Q_1 's style of socio-communication has been discussed, it may now be useful to posit some ideas on the content of his socio-communication, keeping in mind Gordon's basic thesis of style having significant effect upon content. Q_1 appears to be existing outside the social and political mainstreams in contemporary America. He does not seem to be a culture "trend-setter," at least where social and political values are concerned. Perhaps this is because he is the specialist spawned by the new technology. As such, his socio-communication has become similarly specialized, thus enhancing extensive intracubicle

⁴²View expressed in conversation with Dr. Franklin Knower, professor of communication, Ohio State University.

communication. However, this condition would also appear to preclude meaningful intercubicle communication. If this is so, clearly Q_1 may encounter difficulty in communicating about ideas and concepts not so specialized and technical as his own—for example, social and political issues, with other 'types' of men. Thus, because of this relatively high degree of homogeneity of the Q_1 cubicle and the attendant lack of interaction with other cubicles, one perhaps encounters difficulty when attempting to determine the content of the quantitative man's socio-communication. Rather, in this case, it may be more significant to try to determine Q_1 's priorities in his socio-communication, i.e. the things he talks about most often within his own crowd.

These non-specialized concepts seem to be stochastic ones and allow the communicators the "luxury" of subjective interpretation. These two ideas seem anathema to Q_1 , who appears to be a precise, technical communicator, keenly interested in quantifiable concepts. These specialized, quantifiable, and objective ideas would seem to constitute much of Q_1 's intracubicle communication. In other words, because Q_1 is the "number-thinker," he probably tends to communicate in quantifiable concepts too.

2. Qualitative man (Q_2). "The worst style..."

that one frequently finds on a university campus is used by professors in their communications with each other, particularly among 'English' and 'Communications' faculties."⁴³ While this sentiment may be a subjective overstatement, nevertheless there may be more than a grain of truth in it. Perhaps one of the reasons Q₂ sometimes engages in vilification of the technology and its offspring Q₁, is that he envies the degree of precision the quantitative man has been able to attain in his technical communication. Specialization and technicality in language seem to breed precision. But, according to cultural lag and the variability of human behavior, the humanities have not changed (or even perhaps have not advanced) as much as the sciences. The qualitative man thus has not developed such precision or specialization in his work; therefore his socio-communication among his fellow qualitative men remains relatively imprecise. This may account for some of the feelings expressed in Gordon's statement.

Another factor which may contribute to this imprecision is the idea of Q₂'s comfortableness with words. Because he appears to mentalize in verbal rather than numerical concepts, he probably has been able to attain a kind of verbal adeptness, i.e. he is relatively articulate. And if "meanings are in people," it is

⁴³Gordon, The Languages of Communication, p. 191.

obvious that disruptions can easily occur in socio-communication within the Q₂ cubicle, for communication "...is an achievement when it works because the message received is not always the message sent."⁴⁴

But to get at the crux of the meaning behind Gordon's statement, one may need to refer to the numerous scholarly journals for which Q₂ is responsible. The rationale in this is that man's socio-communication, essentially an oral exercise, may be reflected in his writings. Here, the concept of intellectual snobbism may be relevant. For one frequently discovers in such journals abstruse ideas written about in even more abstruse ways. The idea probably is that such articles appeal to a very small audience—namely, other Q₂'s. Occasionally, one is struck by the idea that these articles are needlessly complex.⁴⁵ Perhaps this is more nearly what Gordon had in mind.

Because he is the "word-thinker," as opposed to Q₁, the "number-thinker," Q₂ probably is more concerned with ideas and issues which allow for subjective interpretation and discussion. Perhaps for

⁴⁴A. Craig Baird and Franklin H. Knover, Essentials of General Speech (New York: McGraw-Hill Book Company, 1968), p. 6.

⁴⁵An example may be found in C. Wright Mills' criticism of the style of the eminent sociologist, Talcott Parsons. C. Wright Mills, The Sociological Imagination (New York: The Oxford Press, 1959), p. 26.

this reason, as well as others, Q_2 seems more involved, either directly or indirectly, in communication concerning the key political and social issues of the day than is his intellectual counterpart, Q_1 . And because of this, the qualitative intellectual appears to contribute more input to the cultural mainstream than does the "number man."

Its language appears relatively imprecise and non-technical, which would seem to suggest that the Q_2 cubicle is probably heterogeneous; that is to say, a mixed bag seems to exist here. Nevertheless, one probably can surmise with some assurance that Q_2 's socio-communication tends to reflect the humanist point of view for the humanities and related disciplines represent Q_2 's field(s) of interest. This may suggest a reason why Q_2 is often an articulate spokesman for the "softer" lines on political issues—that is, the more liberal point of view.

3. The super-intellectual (Q_3). This man represents the suggested embodiment of the modern Renaissance man. It probably would be a pleasure to talk with him, if one could but only find him. It is not that he is inaccessible, but that there are so few of him. In a world of infinite choice, especially where goals are concerned, it is indeed not surprising that the most difficult goal to attain, namely intellectual versatility, should be strived for by so few. It appears

as if Q_3 could potentially form a bridge over the gulf of non-communication which presently seems to separate Q_1 from Q_2 , if there were only more of him. Thus, logically, the super-intellectual is probably an amalgam of the better points of style and content of the socio-communication of Q_1 and Q_2 . He most likely can communicate with the detached objectivity of Q_1 as well as with the articulateness of Q_2 . He can talk to issues which allow only for objectivity and those to which subjective interpretation is more appropriate. Q_3 may therefore be as close to a "perfect communicator" as may exist in the modern culture.

It would appear that, at least in the intellectual world, style and content of socio-communication are functions of the kind of mental activity in which each intellectual man is involved. This does not appear to be the case with the men of the social world, as will be discussed below.

Socio-communication within the cubicles—the social world

4. The social participator. Anderson and Sharpe called their anarchist, who seems to roughly correspond to the social participator here, volatile and vocal.⁴⁶

⁴⁶Anderson and Sharpe, "The New Marketplace," p. 48.

While "it is true that the activist sentiment has waxed and waned,"⁴⁷ this cubicle has made its presence felt on the socio-cultural map because of the participator's seemingly loud and unusual ability to articulate his feelings and ideas.

The participator's emotional way of communicating with others of his own cubicle is responsible, in part, for this stentorian style. Matters he approaches allow for subjective interpretation, which also helps to explain this vocalness. The participator's sometimes excessive emotional subjectivity occasionally breeds illogic.

While this smallish cubicle, not surprisingly, appears relatively homogeneous, the socio-communication taking place therein seems imprecise, unlike the socio-communication in another homogeneous cubicle—Q₁. This occasional emotional subjectivity appears to abet this imprecision. But how does one account for this homogeneity? Perhaps a factor inherent in the participator's intracubicle communication fostering this homogeneity is his extensive use of kinesics, or 'body language.'⁴⁸ Gestures and other nonverbal

⁴⁷Francis Allen, Socio-cultural Dynamics (New York: The Macmillan Company, 1971), p. 308.

⁴⁸Abne N. Eisenberg and Ralph R. Smith, Jr., Nonverbal Communication (New York: Bobbs-Merrill Co., 1971), p. 27.

communicative expressions probably play a large part in the participator's socio-communication with other participators, as well as object language.⁴⁹ His extensive utilization of communication through material things, such as hair and unusual clothing, probably helps to unify this particular cubicle, as such 'trappings' seem indigenous to only this group. But what really separates this group from others is its obviously deviant life-style.

Finally, where style is concerned, the participator appears to be the one who is most responsible for creating and diffusing throughout the culture the latest, highly specialized 'cool jargons.' Phrases like "right-on," "rip-off," and so on probably spring first from the participator's socio-communication. This factor too would seem to contribute to cubicle solidarity and homogeneity.

Like Q2, the social participator appears to be in the socio-cultural mainstream, even if on its fringes. "Apparently rootless, yet anchored to the symbols of changes, contemporary causes find ready exponents among the Anarchists."⁵⁰ The participator probably communicates socio-political positions similar to those Q2 advocates,

⁴⁹ Ibid., p. 23.

⁵⁰ Anderson and Sharpe, "The New Market place," p. 48.

except that his solutions to problems generally seem more radical and unworkable than those proposed by Q2. Perhaps one could suggest that the social participator's socio-communication tends to reflect the ideal on which he seems to place most value—social and political activism. The composition of this cubicle appears to be in a constant state of flux. As the social participator seems to be one of the principal agents of change in the socio-political matrix, this should not be viewed with surprise.

5. The social swinger. Members of most other cubicles use the word as their chief tool of communication, and the word is only reinforced and complemented by the tools of nonverbal communication. In the case of the social swinger, the situation appears very nearly the reverse. The swinger perhaps constitutes the "shallow communicator," for it appears he engages in the act of socio-communication in an essentially nonverbal way. Outward physical appearance probably is the most vital communicating device he employs in his veritable bar of socio-communication tricks. Here, both body and object languages are most relevant. It probably can be said that for him, physical appearance is the swinger's name-plate can convey more meaning than any words he could possibly say. That seems to be why the latest fashions and

hair styles are so quickly assumed by this man. In this respect, at least, he is a trend setter. He also values objects: his automobile, his apartment, all evidences of his utilization of object language. And because the swinger appears to be an essentially nonverbal communicator, using words only to complement his visual tools, one might suspect he may be something less than an effective socio-communicator.

However, this cubicle seems to be a relatively homogeneous one. These unwritten dress codes and hair codes are understood by all. In addition, a specialized jargon constitutes the minor, or verbal component, of the swinger's socio-communication. He appears to assimilate quickly many of the catch-phrases first created by the participator. Thus, it is entirely possible that the socio-communication going on in this cubicle is effective socio-communication. It appears a select group, and if one does not conform to the latest styles and language, he cannot become a member.

The swinger appears outside the realm of political and social consciousness, even though he is part of the social world, as has been suggested here. This is because that to him, being a member of the social world connotes the sole value of sociability. In other words, he defines "social" in his own specialized

way, another bit of evidence that this cubicle is probably a homogeneous one. Key political and social issues do not appear to interest him. Not surprisingly, the content of his communication with other swingers probably reflects those ideas on which he places value: appearance, key material objects, i.e. those things which mark his sociability. Perhaps the optimal way to describe the content of his socio-communication is to suggest the possibility that the swinger's forté might be small talk. That is, he may converse on many topics, but not in a serious, meaningful, or committed way. Hence, the use of the term 'shallow communicator.'

6. The avant-gardist. Here again, it may be useful to briefly note a writing style of communication in order to gain greater insight into an oral style of communicating. Publications like "Playboy" seem to reflect a kind of intellectualized sociability, the suggested characteristic value of the avant-gardist in the model. When commenting on the communicative style of both "Time" and "Playboy," Gordon states that "they are both heavily dependent upon narrative and picture... in communicating with readers."⁵¹ So it seems to be

⁵¹Gordon, The Languages of Communication, p. 255.

with the avant-gardist. His socio-communication style appears to be a curious meld of C_2 and the swinger's. That is, he combines the verbal acuity and articulateness of the qualitative intellectual with the skill of communicating in nonverbal ways and in the special jargons of the swinger. Thus, his placement of value upon the concept of intellectualized sociability.

Because he appears to be essentially a hybrid, combining the 'best of both worlds,' (the intellectual and the social), this group appears to be a relatively heterogeneous one. Attendant to the idea of two worlds is a combination of representative "tones." Perhaps the verbal socio-communication mode employed in this cubicle can be described as an articulate relatively specialized jargon. That is, some, but not all of the catch-phrases used by the participator and swinger are assimilated here, and they are probably not used as frequently as they tend to be in the two aforementioned cubicles. This seems to be melded with a 'low order' version of C_2 's articulateness. In addition, the avant-gardist appears to be extremely talented as a nonverbal communicator. Indeed, the avant-gardists seem to be members of the 'jet set' more for their chic appearance than for their articulateness. They appear to communicate in nonverbal modes similar to those employed by the swinger; the

difference is that they wear fashionable wire-rimmed eye-glasses because they have to, and the swinger wears them because he likes the way they look.

Not unexpectedly, the content of the avant-gardist's socio-communication appears to again combine contents of several other socio-communications.

While he is no doubt capable of talking about ideas and issues in a shallow and non-binding way, he is likewise capable of influencing the socio-cultural maelstrom. He too seems to address the same issues as do the participator and Q_2 . He is able to influence the cultural mainstream because he is so visible and not necessarily because of his stance on a particular issue. And, depending upon one's point of view, the avant-gardist is a 'high order swinger,' or more perjoratively, a 'low-order intellectual.'

Socio-communication within the cubicles—the functional world

7. The common man. As stated previously, the common man is personified by the blue-collar worker, and his cubicle is probably the most heavily populated of all the cubicles. This situation would seem to imply that much heterogeneity exists here, and that, in turn, would seem to suggest that effective socio-communication may be at a premium here as well. Obviously, because of this gross heterogeneity, many different, specialized jargons exist within this cubicle.

This condition would also seem to inhibit effective socio-communication to any considerable degree.

Where style of communication is concerned, it probably can be safely said that the "common man" does not possess the degree of articulateness possessed by several other kinds of men. However, his voice is very audible, precisely because of this relative inarticulateness. This apparent irony is intimately bound up with the content of his communication.

The contemporary cultural mainstream is in the midst of a catharsis; modern America is incessantly changing at a greater rate than ever before. The common man appears to wish to maintain the status quo, and thus addresses issues similar to those talked about by Q₂, the avant-gardist, and participator. The difference, of course, rests with respective positions taken. The blue-collar worker tends to assume the hard-line position more often than does Q₂, the avant-gardist, or the participator. Thus his inarticulateness relative to others' articulateness seems to stand out.

It appears relatively difficult to postulate further what the common man talks about because of the apparent heterogeneous structure of this group. However, because he appears to place considerable value on usefulness to society, it is likely this theme may be present in his socio-communication with other common

men. This may be manifested in several ways, one of which may be the vilification of those "effete intellectual snobs," for their lack of apparent usefulness to society. The common man's value structure thus seems traditional. So traditional issues, from baseball to the weather, perhaps comprise a substantial part of his socio-communication.

8. The elitist. A young professor of sociology once remarked to this writer that to his knowledge, there had been no serious scholarly study ever undertaken of the upper classes of American society, because, as he put it, "when they leave the office, no one knows where they go." The implication that they were types of invisible men was clear. However, an alternative explanation may suggest a possible reason for their apparent "disappearance." If the elitists value independence, both on and off the job, as suggested in the model, then it is not difficult to understand the absence of scholarly studies on them. For independence would seem to imply lack of communicative interaction among others of their same group. This situation, of course, would seem to preclude much meaningful intercubicle socio-communication from taking place. Also, valuing independence would seem to imply heterogeneity, also suggesting little communicative interaction within this cubicle.

Thus, it is difficult to deduce and discern the elitists's style of communication. Verbally, he is probably relatively articulate, and some even communicate to others through others. It is clear that most elitists live in offices for a third of the day. It is also clear that many employ secretaries who, among other things, set up appointments on orders from the white-collar professional in the office. Distinct messages can be sent by the elitist through his or her secretary by their willingness, or lack of same, to make appointments.

Nonverbal codes of communication become important here, maybe more important than verbal ones. For example, the kinds of office furniture used may suggest a distinct message to the client; or whether the lawyer, doctor, etc., was on time or not for the appointment; or the number of times the executive glances at his watch. These nonverbal cues, or clues, as well as others, are all at the disposal of the executive and are frequently used to convey a message to a client.

"Modern executives do not exert leadership in the coining of language, the setting of style..."⁵² The business executive, doctor, lawyer do not appear restless about fitting into the contemporary culture mix in some way. Again, their placement of value upon

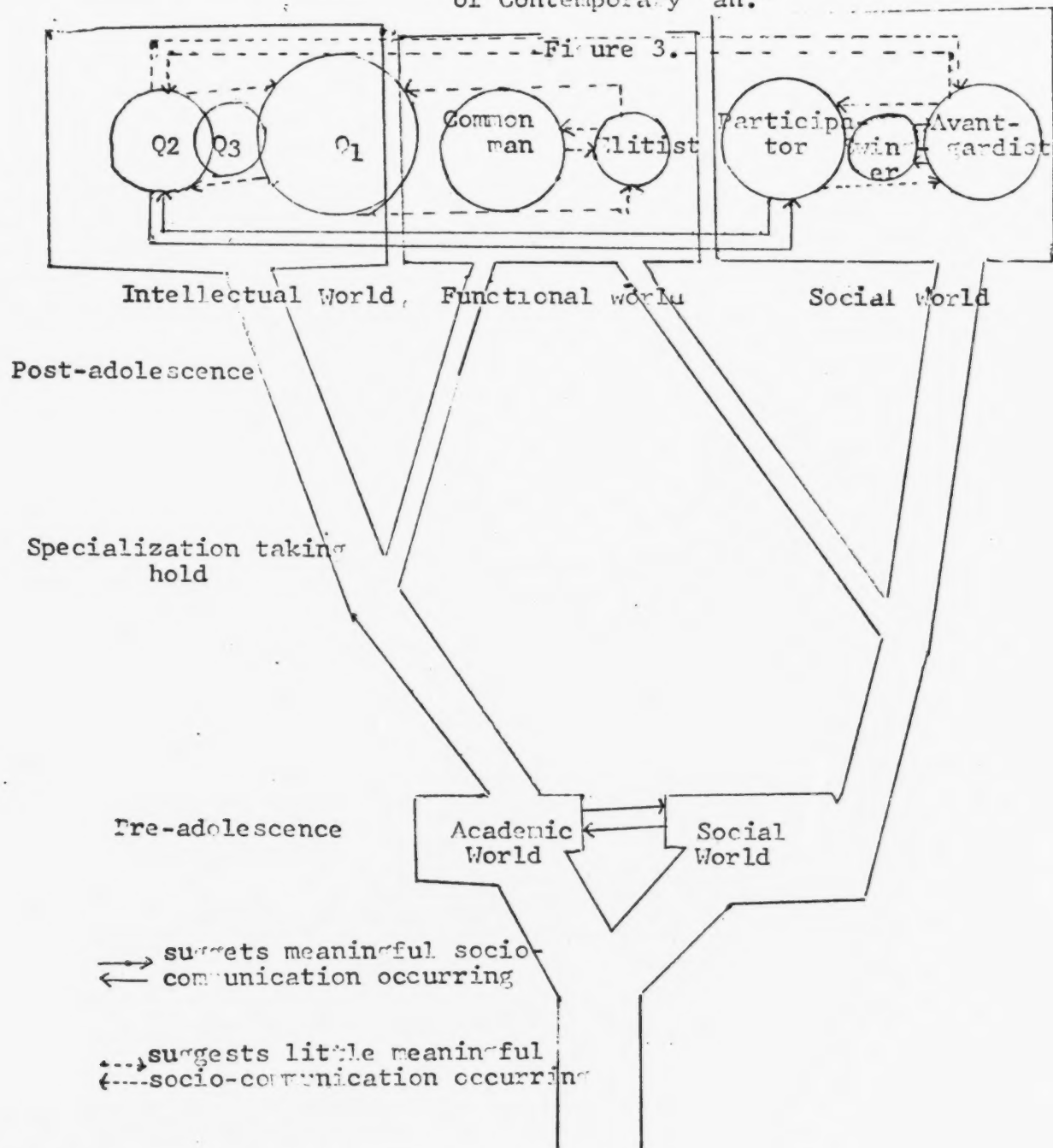
⁵ Ruesch, "Technology and Social Communication," p. 459

independence would appear to inhibit any effect they might otherwise have on the socio-cultural mainstream. They may talk about the weather or the war, but their lives seem very private, with little meaningful socio-communication occurring among members of this cubicle.

Who is talking to whom?—socio-communication between the cubicles

It seems only natural that once one strips down a conglomeration of various pieces or parts into those component parts to analyze the relationships between the parts. In this case, what will be attempted now is a description of the different lines of socio-communication between the cubicles, as they appear on the revised model shown on the following page. This new model will be shown graphically and then described verbally.

"A Proposed Model of Cultural Fragmentation
of Contemporary Man."



The burgeoning technology has made the American of the 70's highly mobile. For this and other reasons, contemporary American society appears to be in a constant state of flux. Therefore, in one sense, it seems almost absurd to attempt to describe where modern man is today when in all likelihood, he will be somewhere else tomorrow. The model offers only a 'frozen' glimpse at the cultural topography; therefore the least that can and should be done is to describe that picture.

Obviously, when values have been discussed, they have been values in action; that is, functional values. As the twin spectres of technology and specialization begin to flex their formidable sinews, the choices of values to which contemporary man can aspire expand. Now the intellectual, formerly the academic man, can choose between the quantitative and qualitative castles, between a pragmatic intelligence and an academic one. Similarly, the social man can choose between activism, intellectual sociability, or a 'social' kind of sociability, between social and political participation and participation in the "jet set." (It is obvious that in some cases, more than mere choice is involved—namely, status and money). Finally, those who aspire to the value of usefulness can clutch at the image of the common man or the elitist. Several relationships

can be discerned between the various cubicles, based principally on the values with which they are associated in the model.

The relative importance of the cubicles—the intellectual world

Whatever technological advances were made during the eighteenth and nineteenth centuries in this country contributed to the scientific and technological rush of the twentieth, with the end result of cultural gap in reverse—the sciences are changing at what appears to be an infinitely rapid pace, while the arts seem to be dragging their feet. In the age of the artificial brain and speed-up, Q_2 appears to have slowed down. Also, in the shallow society in which we live, Q_2 has become the invisible man. He's not active, so he's not seen. The fruits of his travails, be they scholarly works or theories, are neither accessible nor highly visible.⁵³ Contrast this with the plight of Q_1 , whose machines are seen everyday—the automobile, computer, etc. Thus, Q_1 now seems to hold the upper hand in the "game" of cultural, and occupies a more important position in the culture. Therefore, he occupies the largest circle in the intellectual world.

⁵³When discussing the practicality of the qualitative intellectual in October, 1971, Dr. Franklin Knover commented that the question isn't practicality, good, or bad. Rather, this is just what they like to do.

The relative importance of the cubicles--the social world

The social participator seems in a constant state of change. Today's contemporary participator is vocal and easily recognizable by his 'deviant' life style. The swinger, on the other hand, seems always to have been around in approximately the same form as today's swinger. The same seems to be also true of the avant-gardist. Therefore, the participator, because of his audibility and visibility in influencing the socio-political mainstream occupies the largest circle in the social world.

The relative importance of the cubicles--the functional world

The elitist appears to be the contemporary embodiment of the "invisible man." His valuing independence and privacy preclude his widespread visibility and audibility within the cultural mainstream, and despite his probable articulateness, he doesn't appear to care that he does not influence the culture in any apparently meaningful way. On the other hand, the common man is audible and influences issues with his strident tones. The fact that his numbers seem to abound increase this influence. That is why the common man cubicle is the larger in the functional world.

Other relationships can be discerned and discussed as well. This discussion follows in the following pages.

1. One must account for the peculiar locus of the Q_1 cubicle, which seems to be enjoying a luxury no other man seems to possess: he lives in two worlds—the intellectual and the functional, but clearly more so in the former. His characteristic value, pragmatic intelligence, implies that he indeed could exist in two worlds—the pragmatic or practical one of the functional man, and the intellectual sphere as well. For example, Coser, on this point, remarks: "Many (professors) are now consultants to industry and the government, and their advice is eagerly sought by powerful decision-makers."⁵⁴ Here, the decision-maker is represented by the elitist. However, despite this apparent coexistence, there appears to be little or no meaningful socio-communication taking place between Q_1 and the elitist. Hence, the appearance of the broken lines between the two cubicles. Several reasons perhaps can be put forth which may explain this mini-phenomenon. The nature of the relationship itself may be wholly professional. For while Q_1 's specialized and technical jargon may encourage intracubicle socio-communication, it probably tends to inhibit meaningful intercubicle socio-communication. In addition, the elitist's apparent penchant for

⁵⁴Louis Coser, Men of Ideas (New York: The Free Press, 1965, p. 286.

privacy may also serve to mitigate the volume of effective socio-communication across cubicles. Thus, what may exist in a socio-communication context, when Q_1 crosses over to consult in the functional, may merely be communication concerning the problem at hand, i.e. not socio-communication at all. Again, it is easy to see how specialization seems to work against effective human communication in the modern world.

2. As specialization in education and industry firms its grip, the degree of meaningful socio-communication is significantly reduced as modern man begins to live in his respective cubbyholes. Q_1 and Q_2 appear to say little to one another, unless it is nasty. This significant lack of communication, indicated by the broken arrows in the model, creates woeful misperceptions of the other side. Though Snow was describing his own culture, his remark is probably applicable to this one as well: "The degree of incomprehension on both sides is the kind of joke that has gone sour."⁵⁵ It's no doubt bitter by this time. What is being posited here is simply that there appears to exist an inverse relationship between the amount of specialization injected into a society and the magnitude of meaningful socio-communication in that society,

⁵⁵C.P. Snow, The Two Cultures and the Scientific Revolution (New York: Cambridge University Press, 1959), p. 12.

both among or within and between different classes of people. It would seem that the greater the degree of specialization, the less appreciation one group of people has for another group's feelings and ideas. In other words, the more specialization, the less the empathy. Perhaps this suggests why the "two cultures" concept seems not to be exciting writers these days: they may have little or no empathy for the other side; thus it is difficult to write or become concerned about the other side. In the case of Q_1 versus Q_2 , the difficulty in intercultural socio-communication may stem from one or more of several factors. Q_1 appears to be an objectively-oriented communicator; he is interested in quantifiable concepts. Q_2 , on the other hand, is interested in approaching issues and ideas from a subjective point of view. And these ideas are linked to the contents of their respective socio-communications. Essentially, Q_1 and Q_2 appear to talk about different orders of existence. The quantitative intellectual seems to have little concern for those ideas and issues which allow for subjective interpretation; the qualitative intellectual contributes to the socio-cultural mainstream precisely because he does address himself to such issues. Although undoubtedly the two begin with different sets of interests and aspirations because of heredity and environment, the clash between

such differences, not a serious problem in adolescence, appears to become magnified once specialized compartments are chosen. Then the lack of meaningful socio-communication sets in, and the gulf of non-communication seems to be altered into a gulf of suspicion and distrust.

3. The Renaissance-culture trend setters possibly were akin to the present-day Q_2 man. He is characterized, of course, by the value of academic intelligence. If this tenuous theory is correct—that Renaissance man and Q_2 were roughly comparable, then one can note a seemingly paradoxical situation: Renaissance man was a culture trend setter but Q_2 appears not to be in today's cultural map, for he is not particularly visible. Then who is this contemporary trend setter?

Perhaps it is the social activist who is calling the cultural shots. The activists' libertarian philosophy is being acted out everywhere—from the drug cult, to college campuses, to the Broadway stage. Hair, clothing, and even sexual mores have become infinitely more casual since the activist arrived on the scene in his present form about seven or eight years ago. College curricula were affected by his presence, in that the social sciences were pressured into becoming more relevant for students' lives.⁵⁶

⁵⁶Allen, Socio-cultural Dynamics, p. 312.

And, of course, Q₂ was affected by his advent because now he had something new to write and think about. The nature of the relationship between the two men seems somewhat odd. It seems almost as if the social activist is an extension of Q₂, in that this is what the intellectual would be doing were he active. A vaguely empathic relationship seems to exist, suggesting there may be meaningful socio-communication occurring between the two cubicles. And as to the identity of the true intellectual in society, one may safely say that perhaps this has always been something of a mystery and no doubt will continue to be so.

But what of the socio-communication apparently going on between Q₂ and the participator? As the relationship is frequently teacher to student, that they communicate with one another should not seem surprising. Perhaps this physical proximity breeds intellectual proximity. For both Q₂ and the participator appear to approach issues from a subjective stance, i.e. one which allows for more than one view. Neither man possesses a particularly specialized style of socio-communication, as Q₁ does. Thus, it would appear that the two are fairly closely aligned in style of communication. And, quite naturally, they seem to talk about the same things with similar positions, though it is clear the participator is more

likely to be more radical in his approach to these issues than Q_2 is likely to be.

4. It may be interesting to note the peculiarities of the avant-gardist. He appears to be going in two directions at once. He seems to have a meaningful socio-communicative relationship with his social world neighbor, the swinger. The avant-gardist, it would appear, assimilates the catch-phrases subsequent to their adoption by the swinger. In fact, the basic difference between the two men would seem to be that the avant-gardist tends to approach the value of sociability with an intellectual sense, which seems not apparent in the swinger.

Where this intellectualism is concerned, the avant-gardist appears to imitate Q_2 's way of talking about things. Both tend to be subjective socio-communicators and both talk about similar socio-political issues. Not unexpectedly, both tend to take similar stands on these issues. But while the avant-gardist appears to be an amalgam of the intellectual and social worlds, he clearly places more value on his membership in the latter.

Perhaps something of an analogous relationship between the avant-gardist and Q_3 can be noted here. As Q_3 has the potential to bridge the gap between the quantitative and qualitative men, so the avant-gardist

would seem to possess the potential for diminishing the gap which presently exists between the social and intellectual worlds. However, because the avant-gardist appears to be something of a "rhetorical sophist," i.e. not a serious, committed intellectual, this potential may be considerably reduced. Thus, while both Q₃ and the avant-gardist seem to have this unifying potential, it is the super-intellectual who appears to possess the greater promise in this area.

Application of one of Berlo's models of the communication process to the socio-communication of the eight cubicles

While it may be that the human dialogue in the social context may not interest as many writers as used to be the case, there are several who still consider it of prominent importance. Brockriede, for example, discusses the various dimensions of the social act of communicating,⁵⁷ and Berlo separates the concept of communication in a social setting into its components. This latter model will be applied to the style and content of the socio-communication of the eight categories. Clearly, while other communication models are relevant here as well, Berlo's concepts seem to best for application in this case.

Initially, it might be best to briefly describe

⁵ Wayne Brockriede, "Dimensions of the Concept of Rhetoric," in Quarterly Journal of Speech, 54, (February, 1968), pp. 1-12.

the model. Berlo divides this model into four ingredients of communication:

(1) The source-encoder. This would correspond roughly to Knower's communicator, for example. As his name implies, he is the sender of the message. Within the realm of the source, there are four factors which affect the eventual effectiveness of his communication: his skills at the 'art' of communicating, his attitudes concerning himself, the receiver, and the message, the level of knowledge he has of the message's content, and the socio-cultural context in which he communicates.

(2) The message. The message involves five additional variables: its content, elements of structure, code, and treatment.

(3) The channel. The channel refers to how the message is transmitted from the source to the receiver, i.e. through what medium or media.

(4) The receiver-decoder. This term, quite naturally, refers to the person who is on the receiving end of the source's message. His skill at decoding the message is also dependent upon the four variables discussed with reference to the source: communicative skills, knowledge, attitudes, and the socio-cultural system.

At this juncture, the socio-communication of each of the eight cubicles will be briefly discussed in light of the model. This effort, hopefully, will serve as a summary and review of the major points of content and style of the socio-communication of the different kinds of men, previously discussed in this chapter.

1. The quantitative man. The source. O_1 tends to be an effective sender of messages, for he

probably has much knowledge of his message, and is natively intelligent enough to translate it into the appropriate symbols.

The message. The message is one that probably is highly specialized, perhaps employing relatively sophisticated codes. Because Q_1 tends to be non-emotional, the structure of the message probably tends to be coherent, at least to the receiver.

The channel. Here, Q_1 tends to be almost exclusively verbal, either in oral or written fashion. Nonverbal modes probably do not play a large part in his socio-communication. His specialized terms tell the story.

The receiver. Here, the communication process probably is an effective one, for the quantitative receiver is able to decode the specialized message because of his probable extensive knowledge of the message.

2. The qualitative intellectual. The source. Likewise, because of his innate intelligence, Q_2 probably possesses considerable knowledge of the content of his message. However, his skills at communicating such a message perhaps are not as highly developed as the quantitative man's, because of lack of technicality in language.

The message. The message probably will be an articulate one, and probably concerns a topic which is

open to subjective interpretation.

The channel. It is possible, perhaps, that Q_2 does nearly as much socio-communicating via writing as he does by speaking. Therefore, human interaction and the possibility of feedback may be diminished.

The receiver. If meanings are in people, as has been suggested, the qualitative receiver may have difficulty in accurate interpretation of the intended message, for this lack of specialization in language.

3. The super-intellectual. In this case, it may be best to simply say Q_3 probably is able to meld the best points of style and content in his socio-communication of Q_1 and Q_2 .

4. The social participator. The source. The sender of messages in this case probably is similar to the qualitative sender. Both are articulate and have considerable knowledge of their respective messages, but the participator is liable to be more subjective and more grossly affected by his attitude toward the receiver.

The message. The message is liable to deal with current socio-cultural problems, and may not be highly structured, for all the subjectivity.

The channel. The participator transmits his messages not only orally and in written fashion, but may attempt to transmit them physically as well. He may be considered something of a tactile communicator.

The receiver. The receiver may have difficulty in interpretation because of subjectivity and his attitude toward the sender and his message. Lack of specialization in language hinders the interpretation process, but specialized nonverbal codes abet it.

5. The swinger. The source. The swinger probably has little concern for verbal expression in his ideas. Rather, he is most concerned about sending messages in a nonverbal way. His status in the social hierarchy also will tend to affect the message.

The message. The message here is as likely to be of a nonverbal nature as it is to be of a verbal one. The content of the message probably reflects those things which mark the swinger's sociability.

The channel. As previously discussed, the swinger's message will most likely travel over nonverbal channels, and may even travel via objects—an automobile, apartment, etc.

The receiver. Again, the swinger's status in the social structure will tend to influence his interpretation of the sender's message, but his knowledge of the highly personalized nonverbal codes probably allows the swinger's socio-communication to be effective.

6. The avant-gardist. The source. The avant-gardist combines the nonverbal acuity of the swinger with the articulateness of Q₂, though his knowledge of the message he intends to send probably is not as

great as Q_2 's.

The message. The avant-gardist's message is as likely to deal with a current socio-political issue as anything else, and will generally be treated in an articulate fashion.

The channel. Most likely, the avant-gardist will utilize the verbal mode as a channel for his socio-communication, though the nonverbal media play a significant role as well.

The receiver. Because of the subjective interpretation the avant-gardist tends to bring to ideas, effectiveness of socio-communication in this cubicle may be somewhat impaired. Many of the problems of socio-communication besetting Q_2 likewise beset the avant-gardist.

7. The common man. The source. The common man's voice is likely to be loud and emotional and relatively inarticulate.

The message. As related before, the common man values tradition and so his messages of socio-communication will tend to reflect those traditional values. The message probably will not attain the degree of articulateness several other cubicles do, and may be treated in a relatively emotional way.

The channel. The channel used by the common man will almost always be the verbal one.

The receiver. Because of the heterogeneity apparently inherent in this cubicle, and because of the emotional content of the message, effective interpretation of this socio-communication may be difficult.

8. The elitist. The source. The sender will most likely be potentially articulate, and probably will possess extensive knowledge of the content of his message for his high degree of intelligence.

The message. It is very difficult to know exactly what the elitist talks about, in either an intercubicle or intracubicle vein, but probably the message will be a relatively articulate and coherent one.

The channel. Here again, the elitist may resort to nonverbal as well as verbal channels. He may also communicate through others, as has been noted.

The receiver. The heterogeneity of this cubicle would seem to preclude effective interpretation of messages, however the innate intelligence of this man appears to aid the interpretative process.

Perhaps one of the ways in which America is dealing death is by compartmentalizing her men and women, so that the number of other men and women with whom they share a meaningful human dialogue continually

diminishes. The four incarcerating walls which technology and specialization seem to have erected around contemporary American man, both on and off the job, have helped to diminish the human-ness of man. If this human-ness is to be regained, then man must cerebrated and create new socio-communication strategies in order to knock down those walls. A most minute contribution to this needed creativity represents the content of Chapter IV.

CHAPTER IV.
SUGGESTED SOLUTIONS TO
SOCIO-COMMUNICATION PROBLEMS

Contemporary America is a country of vested interests. Perhaps it always was; now, however, the technological rush creates more and varied interests from which modern man can choose. Put a different and more succinct way, contemporary man now has more ways to go. He can "go it" with others, but it seems he usually opts for going it with only a handful of others, and sometimes he may even decide to go it alone. This situation is unfortunate, for it tends to create a proclivity in modern man toward non-communicative interaction. Perhaps silence really is golden, but somehow this apparent lack of socio-communication is making contemporary man poorer in a human sense. Attention, therefore, must be turned to the positing of several solutions to problems of socio-communication, in hope of restoring some of the aforementioned wealth.

Suggestions for solutions

It seems relatively clear that any human endeavor will fall prey to error. The endeavor of human communication then appears to be a high-risk venture. With so many uncontrollable variables involved, that meaningful socio-communication should be a difficult feat should not be surprising. Here, most gaps of communication, where there is little or no meaningful interaction occurring, seem to be associated with communication of an intercubicle nature, rather than intracubicle communication. With this in mind, four solutions will be suggested.

1. Within the past three years, no fewer than three books, all written by acknowledged intellectuals, found their way into the cultural mainstream via the best seller list. Apparently, Charles Reich, Alvin Toffler, and Lawrence Peter somehow found their respective paths out of the "ivory tower" and were able to communicate important ideas in a relatively simple way. They evidently strove, like the great ad-men in the sky, to reach as large an audience as possible. In this way, they were helping to bridge the cavernous gap between the intellectual world and the social and/or the functional world(s). In the same way, those involved in the intellectual sphere might try to relax their scholarly sophistication when communicating vital ideas. This perhaps is a comment on the idea of snobbism

previously discussed.

The intellectuals, especially the qualitative intellectuals, would appear to have a wonderful potential as promulgators of creative and useful ideas. However, heretofore, much of their thinking has been available only through the journals of a scholarly nature. Perhaps the size of their immediate audience (generally, other intellectuals) fails to do justice to their wordly thoughts. In other words, "Speech-communication scholars may have to accord more prestige and respectability to the individual who writes articles of a practical nature for popular periodicals such as the "Saturday Review..."⁵⁸ In more of a socio-communication vein, perhaps this is what those now numerous professors had in mind when they decided to "mix" with their students at the students' 'hang-outs'—bars, coffee-houses, and the like. Here, Q₂ evidently relaxed his scholarly sophistication just long enough to communicate his thoughts and feelings to his presumably not-so-sophisticated students, in return for their thoughts and ideas in what was essentially a social situation. Thus, it seems obvious that where socio-communication

⁵⁸Gary Cronkhite, "Out of the Ivory Palaces," in R. Kibler and L. Barker, eds., Conceptual Frontiers in Speech-Communication (New York: Speech Association of America, 1969), p. 116.

is concerned, so is the idea of proximity, i.e. "being in the right place at the right time." In order to diminish the chasm between the intellectual world and the other two worlds, it appears the intellectual must leave his abode in the ivory tower for a time and, however briefly, become a visitor on the grounds of the 'home team' and play his game.

2. Obviously, the gaining of knowledge of a first-hand, experiential nature can be most valuable. This idea was just touched upon. Now, in this second suggested solution, it assumes primary importance.

This posited solution concerns possible curriculum changes which perhaps could be implemented for graduate students as well as the undergraduate community. The aim of such revisions would have at its core this idea of proximity: to bring college students of varied interests into a confluence, so to speak. For instance, a student who has English as his or her major could be persuaded to enroll in a quantitatively-oriented course on perhaps a pass-fail basis. Or, again, a student majoring in engineering could be asked to attend a seminar in speech, for example. The hope here would be to gain this experiential knowledge of 'how the other half lives.'

Perhaps there is a greater perceived need for a program of this nature to be effectuated in graduate institutions. For it is here that the student supposedly is accorded the rank of 'expert;' in other words, he becomes a specialist. And it is in specializing, it would seem, that the student is most liable to forget the other half. A graduate student could perhaps be made, as part of his course requirements for his degree, to enroll in a graduate seminar in a field essentially foreign to his interests. This policy again could be implemented on a pass-fail basis. The idea then of proximity as a relevant concept potentially useful in bridging gaps of socio-communication is this: that while many persons may have the ability to communicate with others in different culture cubicles, this ability or talent can only be realized if one is in the proper locale at the proper moment.

Attendant to this proposed solution is another which has as its chief concern those courses of study which combine quantitative principles with qualitative concepts. During the past decade or so, there has been a trend in higher education (and a welcomed one at that) of developing courses which tap verbal as well as numerical skills. To be sure, the field of speech-communication has not escaped this trend. There are, for example, courses in experimental design and

persuasion theory which make extensive use of the computer. Students should be highly encouraged to enroll in such 'eclectic' courses.

3. And speech-communication has a stake in this inter-disciplinary approach as well. There appear to be many ways in which this field of study can abet the inter-disciplinary approach, three of which will be briefly discussed here.

(1) Speech-communication would seem to possess potential relevance to law. In this case, it is easy to see how persuasion theory can be of invaluable assistance to the courtroom lawyer, for example. Also, general projection and articulation techniques perhaps can aid the lawyer's cause.

(2) Speech-communication also pertains to the field of medicine. In this regard, a comparatively new area of study has been born combining principles of medicine with communication principles. The study of medical communication can help to bridge the gap of communication between doctor and patient, for instance. In medicine, as in other fields, there is a trend toward specialization. Here, it is well known that frequently, different specialists will confer on a particular case. Because of the specialized jargons each has developed, communication among the doctors may be difficult. Possibly, the study of modern communica-

tion theory can be of assistance to the plight of the highly specialized physician.

(3) Finally, speech-communication has the potential to aid the businessman. Because he too is becoming more specialized, it may behoove the modern businessman to learn and absorb as much as he can concerning communication theory. Perhaps such knowledge may be of valuable assistance in the business conference.

4. The first three ideas posited are intimately bound up with a third. To help bridge the schism between the intellectuals themselves, one may allow oneself a quixotic moment and speak of attaining an unattainable goal: becoming a "mini-da Vinci" of a sort; that is, not someone who will necessarily exist and operate in more worlds than one, but someone with experience in several worlds so that he has at least an appreciation of the other half. The goal then should be the attainment of the status of the super-intellectual. In other words, the ideal situation where the model is concerned is to have Q_3 reside in the largest circle in the intellectual world, instead of in the smallest.

Of causes and symptoms

Perhaps Q_1 , Q_3 , and the avant-gardist possess the most potential to attain the Utopia of the modern-day

Renaissance man. From a socio-communication perspective, perhaps the ideal idyll would be for the circles denoting the eight cubicles be concurrent in some fashion, one neatly fitting into another. But that is not the way the world turns, at least in contemporary America. Toffler suggests we are bombarded with over-choice, which logically can over-kill. Contemporary man just has to adjust.

One of the ways in which man does adjust to the complexity of modern life is to fantasize. For example, he may, subconsciously or otherwise, take trips of nostalgia to earlier times in his life. And perhaps that is one reason nostalgia is popular now: man has a desire to recall how it was when divisions in the social structure were fewer and he was carrying on meaningful dialogues with other men. This situation is depicted by the solid arrows connecting the adolescent academic world with the adolescent social world. Sadly, however, "Nostalgia has no survival value in the modern world and can only be considered a flight into dreamland."⁵⁹

So life becomes more complex, and as technology rushes on, it brings with it specialization and diversity, concepts already discussed in Chapter II. Contemporary man has no choice but to go along, for it is probably true that the trend toward a technological

⁵⁹Technology and Social Change, Eli Ginsberg, ed., (New York: Columbia University Press, 1964), p. 9.

society may be irreversible, as some suggest. And with specialization comes compartment man and his specialized jargons. Thus, it would appear as if the act of effective socio-communication, already a difficult enough venture, may even become more difficult. This is all to say that what has been talked about here is the symptom (lack of meaningful socio-communication); its cause is the rush of technology.

CHAPTER V.

CONCLUSION

Limitations of the study

It is not comforting to know that one might be obsolete tomorrow. Yet, that is the case one runs up against when attempting to present a static picture of an incessantly changing cultural topography. That was one of the limitations of this study. Another limitation was the necessary utilization of generalizations, or at least quasi-generalizations, to describe the eight cubicles and their nodes of socio-communication. Obviously, many exceptions could have justifiably been mentioned. A third limitation of the study which can be noted was the reliance on inferential and observational powers, especially in Chapter III. This was the unfortunate outcome of the paucity of relevant literature to the twin concepts of social communication and technology.

Summary

This small work had as its basic goal the introduction of a quasi-new concept—socio-communication, and the description of such socio-communication between

and among different kinds of contemporary man. Chapter I dealt generally with introducing the work and specifically with defining the term socio-communication. The definition arrived at was 'human interaction, among and between different classes of people, by means of verbal and non-verbal expression in day-to-day social situations.

Chapter II was concerned with summarizing man and his social communication, from prehistoric times to the present. Next, technology and specialization were discussed in light of the concept of socio-communication. A causal chain was proposed, linking these concepts. Later, the contemporary culture map was split into eight cubicles of man, based on posited characteristic values. Finally, these eight kinds of man were briefly characterized as to life style.

Chapter III was concerned with a description of the socio-communication among and between the cubicles, based on inferences from related literature and informal conversations with respected professors in the field of communicology.

Finally, Chapter IV suggested several possible solutions to gaps in contemporary socio-communication. Suggestions for further research

Perhaps three or four hypotheses, generated from the foregoing discussion, could be tested.

(1) That the avant-gardist and swinner of the social world enjoy a meaningful socio-communicative relationship.

(2) That Q_2 and the social activist enjoy a meaningful socio-communicative relationship.

(3) That Q_1 and the functional man, while perhaps engaging in a professional relationship, do not communicatively interact on a social level.

(4) That specialization and technicality in language tend to enhance the quality of intracubicle communication while at the same time tend to inhibit meaningful intercubicle communication.

But one necessarily needs a way to test such hypotheses. Two research designs will be offered.

(1) After identifying these various types of men (perhaps via a questionnaire), it may be possible to place two or more of them in a typical experimental setting—a room with a one-way mirror, for example. The experimenter may then be able to observe their interaction and to record their communication. Possibly, a factor analysis could then be applied to such communication to determine what was said and how it was said.

(2) This second design is somewhat more complex. To mitigate the effects of the typical experimental setting on the actions of those being tested, perhaps

these different kinds of people could be invited to an informal gathering. Trained observers could also attend such a gathering to determine who interacted with whom and what was said. This would constitute the pre-test. Then, several of those persons could perhaps be persuaded to enroll in a course of study, where communicative interaction could be relatively easy. This would constitute the treatment. Finally, the subjects could then be administered a post-test in the form of interaction at another informal gathering, subsequent to the completion of the course. The object of course would be to observe any changes in communicative interaction that took place as a result of the treatment.

A conclusion

Contemporary man, despite troubled times, still retains the gift—that which permits him to transmit his thoughts onto others and receive similar information from other men. Man's ability to communicate with other men in ordered patterns perhaps constitutes the only true savior from the holocaust that may await him at the end of a guided missile. In what sometimes appears to be an increasingly dehumanizing world, the concept of socio-communication may hold much potential for the restoration of man's human-ness. On that sanguine note, the thesis concludes.

We are made in large part by our abilities of mind and body, by the degree to which

we mold and are molded by circumstances and by our ideals. One ingredient in our ideal... is balance between the specialized and the broadly interested mind. I believe that currently there is too great emphasis... on the specialist.⁶⁰

⁶⁰Ingraham, "The Omnivorous Mind," p. 193.

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